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# V I E W

## OF THE

### Great Encomiums and Praises,

Attributed to Our *HOLY MOTHER*,  
*The CHURCH of England*,  
Not only by Her own SONS at Home, but also by  
STRANGERS Abroad, for the Excellency of Her  
Doctrine, Government, Worship & Discipline.

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In a LETTER from *Gaius Seius*, to *Lucius Titius*,  
His FRIEND in the CITY.

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A LIST of the Authors that have Declared in Commendation of *The Church of England*, in the Letter following :

Foreigners.

*Antonius de Dominis*, A.B.  
of Spalato,  
*Fulgentio*,  
*Grotius*,  
*Gilbertus*,  
*Bucer*,  
*Fridericus Spanheimius*,  
*Causabon*,  
*Beza*,  
*Zanchius*,  
*Daneus*,  
*Calvin*,  
Ministers at Synod of Dort,  
Walachian Classis of Zealand,  
Divines during the Exile of  
King Charles the Second.

Domeſticks.

Dr. *Stuart*,  
Dr. *Taylor*,  
Dr. *Pelling*,  
Dr. *Dove*,  
Dr. *Topham*,  
Dr. *Reynolds*,  
Dr. *Stillingfleet*,  
Dr. *Sprat*, B. of *Rochester*.  
Dr. *Tillotson*,  
Dr. *Basire*,  
Dr. *Lloyd*, B. of *Worcester*.  
Dr. *Hammond*,  
The Royal Martyr.

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London, Printed and Sold by *M. Edwards*, against *Nixon's*  
Coffee-house Back-door in *Fleet-street*. 1708.

A  
 V I E W  
 OF THE  
*Great Encomiums and Praises, &c,*

YOU have so much obliged both me, and your other Friends here in the Country, by sending us those Excellent Sermons, which have been of late delivered from the Pulpit, and since made Publick from the Press, that we cannot but Return you thousand Thanks for this so Great a Boon ; which Thanks are upon ( the Earnest Perswasion of your Loving Friends) accompanied with my Country-Present, not to Gratify your Palates, but to Caress and Please your Intellectuals. How, and with what must that be done ? You'll say : Even by Tendring you a true Prospect of the Superlative *Esteem* and *Value*, that has been had of the *Good Constitution* and *Pure Complection* of that *Church*, whereof, you have always been, and are at this time, a Worthy Member ; *The Church of England*, I mean, as by Law Established. A *Church*, both at Home and Abroad, accounted to be the best Fence and Rampier, yet Raised in the World against the Wild Freaks and Whimsies of *Enthusiasm*, as well as the Gross and Absurd Follies of *Superstition* : A *Church* that has been under Hard and Direful Circumstances in King *Charles I.* his Reign ; She then, tho' Acknowledging the Antient *Catholick* and *Apostolick* *Faith*, yet was Condemned by the *Pomificians*, of Novelty in her *Doctrine* ; She then, Exercising *Church Regiment*, as it had been in Use in all Ages, both in, and ever since the Times of the Holy Apostles, was Arraigned and Censured by the *Separatists*, for *Anti-Christianism* in her *Discipline*. The very plain Truth of it, is, she was in those days, like a *Virtue*, between two *Vices*, *Papism*, and *Separatism* ; That an Extream in the Excess ; This in the Defect ; That aimed at the Destruction of the State. This made Horrible Confusion in the *Church*, as We o



this Nation, by Woful Experience have seen, and Felt, before the most Happy and Joyful Restauration of King *Charles II.* to the Actual Exercise of his Sovereign Authority over Us. But e *diverticulo in Viam*, Let's return to the Subject Matter, principally design'd, from which we have presum'd to make some little Digression; *Viz.* By offering you Undoubted Authorities, and those not a Few, to shew how much the *Church of England* has been Applauded, Admired, Revered, and Justified, not only by her own Learned Sons at Home, but by Knowing and Judicious Strangers Abroad, for the Excellency of her *Doctrine, Government, Worship, and Discipline*. No sooner do I make mention of the Praises given Her in the several Points preceding, but you are ready, I am sure, to know of me the Particular *Names* of those Persons that have yielded such Encomiums. Lo! Here the *Men* and their *Names*, are at your Service, and that in their very own Words and Expressions; And I begin in the first place, by laying before you the *Names* of the *Foreigners*.

I. The first that is to lead the Van among the *Strangers*, shall be *Antonius de Dominis*, Arch bishop of *Spalato*, who (being a Person very well versed in Antiquity) owned our Mother, *The Church of England* for a Church truly *Apostolical*, and that too when he was leaving us, and going to *Rome*.

II. The second is *Fulgentio the Venetian*, the Bosom Friend of the Great Father *Paul*, and his Successor in his Employment in that State, who in his Discourse, did often Express the Superlative Value, and that vast Esteem which he had in his Breast for this Church of ours.

III. The third that shall be produced, is *Hugo Grotius*, (a person for Learning and Moderation, the Phenix almost of his Age) He look'd upon the way of the Church of *England* with *Admiration!* as that which came nearest to the Primitive Simplicity; and told our Embassadour in *France*, that if he return'd Safe from *Sweden* (which Crown he then serv'd under the Character of Embassadour) He resolved to come and Settle, with his Wife and Children in *England*, as Preferring that Church very much before all other of the *Reformation*.

IV. The fourth that I shall mention is *Gilbertus*, a German by Nation, who in a Book of his, sets forth our Book of Common-Prayer, for a Sample of the Forms of the Antient Church. *Precum fol. 302, 303.*

V. The fifth Man is *Bucer*, whose Judgment being required by Arch-bishop *Cranmer* of K. *Edw. 6.* his Common-Prayer-Book, answer'd, *That there was nothing in it but was taken out of the Word of God, or which was not against it, being taken in a good Sense; Some things indeed (saith he) unless they be Interpreted with Candor, may seem not so agreeable to the Word of God; and which Unquiet men, may wrest unto Matter of Contention.* Upon this Occasion, that Book of King Edward's, was again Survey'd, and in those Particulars, that were subject to such Cavils, Corrected.

VI. The sixth I offer you, must be *Fredericus Spanhemius*, a Renowned Pastor, and Reader of Divinity in *Geneva*; He in his Dedicatory Epistle, before part of his *Dubia Evangelia*, to th. Incomparable Lord Primate of *Ireland*, doth Zealously Applaud and Congratulate to Us, the Happy, and (as he conceiveth) flourishing State of our Church under this Government, in magnifying the Graces of God, for the Continuance of the Authority of the Prelates of these Churches. *Epist. Ded. 3 Part. Dub. Evangel. Anno 1630.*

VII. The seventh Person is *Causabon*, a Learned French-Man, who (in his Epistle to K. *James*, before his *Exercit.*) doth Profess, that no Church comes nearer to the First, than this of ours, and that ever they who envy her Feli-city, do praise her *Moderation.*

VIII. The eighth Foreigner that I shall tender you, is *Beza*; who from *Geneva*, writes thus; *Doctrina Puritas Viget in Anglia, Pure & Sincere; Religion doth purely, and sincerely Flourish in the Kingdom of England.*

IX. The ninth person is *Zanchius*, from *Strasburgh*, whose Words are; *Per hanc Reginam* (meaning Q. *Elizabeth*'s coming to the Crown of *England*) *God again hath restored his Doctrine and true Worship.*

X. The tenth is *Danaus*, who has declared, that within the whole Compais of the World, hath never seen any thing more blessed, nor more to be wish'd than is Queen *Elizabeth*'s Government in the Church.

XI. The eleventh Person that is exhibited, is Mr. John *Calvin*, who (tho' he was constrain'd by the Necessity of the Times, to erect a New Discipline at *Geneva*) yet was so far from Condemning the way of our Church, that in an Epistle to the Duke of *Somerset*, he did acknowledge, *That God had made him an Especial Instrument of Restoring his Pure and Sincere Worship in the Kingdom of England*; and he Severely Condemn'd those *Seditious and Brain-sick People* (for so he call'd them) who under the Colour of the *Gospel*, would have brought in *Disorder and Confusion*; And in an Epistle to those *Englishmen at Frankfort*, who would have Alter'd our *Settlements*. The same *Calvin* intimateth, *That there was no manifest Impiety in them*; and therefore advised them, *not to be Stiff and Capricious above Measure*; And in an Epistle to *Bullenger*, He confesses, *That he himself perswaded Bishop Hooper to Conformity*. And if you look into what this *Calvin* hath said in another Epistle to the Duke of *Somerset*, then *Protector of England*, you will find, *That his Judgment was clearly and fully for Uniformity, in all its Points, and utmost Extent of it, either in Point of Doctrine, or in Point of Prayers, and the Rites and Ceremonies thereof*.

1. *In Point of Doctrine.*

' It is fit (says he) to take great Heed of the Desultory Wits, (i. e.) The light, Giddy-headed People, that desire for themselves too Boundless a Liberty; The Gate is to be shut against Curious, (i. e.) New-fangled Doctrines; And tells us further, That there is for that, but one Ready and Assured way; If there be (quoth he) some one form of Doctrine receiv'd of all, which in their Preaching, all should follow; To which also all the Bishops and Parish Priests should by Oath be bound, and that no man should be Admitted to any Ecclesiastical Benefice, unles he promised, that that Consent should be to him Inviolable.

2. *In Point of Prayers, and Ecclesiastical Rites.*

As to the form of Prayers and Rites Ecclesiastical, I do (saith *Calvin*) very much Approve, That there be One certain Form, partly to provide against the Simplicity and Idleness of some, and partly to Demonstrate

' the

the Agreement of our Churches between themselves ;  
 And lastly, to provide against the Desultory Levity of  
 those Men, who are always affecting Novelties.

XII. The twelfth Testimony in the Commendation and Defence of the *Church of England*, shall be taken from the foreign Ministers at the *Synod of Dort*. Our English Divines, *viz.* *Carleton*, *Davenant*, *Balconqual*, *Ward* and *Goad*, that were at that *Synod*, do give us an Account of the *Sentiments*, that those foreign Theologists had, of the Government Ecclesiastical in *England* ; Attesting under their Hands, ' That in a private Conversing with the most Eminent of the foreign *Ministry* there, they found divers times (upon occasion of their Declaring unto those *Ministers*, the Order and Manner of the *English Church Government*) That they were more Ready to Despise, than to Defend their own State ; and Wish'd, rather than Hop'd, to be made like the Flourishing *Church* of *England*.

XIII. The thirteenth Authority shall be Fetch'd from the *Walachian Classis of Zealand*, in Defence of our Church, for the Celebration of the Publick Worship of God out of Prescribed Forms.

That *Classis* writing in the time of our Intestine Wars, in the Reign of K. *Charles the First*, to the *Assembly at London*, did declare their Great Distast against them, who Condemn'd the Use of Forms, in these Words ; ' *Durum putamus omnes illas Pias Ecclesias Condemnare, qua ab Apostolicis & Primitivae Ecclesiae temporibus, usque ad hodiernum diem, cultum Dei Publicum, ex Prescriptis, certisque Formulis celebrarent. Proinde Hominum illorum præcisam Singularitatem Arguimus, qui omnes Prescriptas Formulas ex cultu Divino Eliminant.* In *English* thus, We account it Grievous to Condemn all those holy Churches, which from the Apostolical Times and the Primitive Church, unto this Day, have Celebrated the Publick Worship of God out of Prescribed Forms. Wherefore We blame the Precise Singularity of those Men, who would cast out all Prescribed Forms from Divine Worship. *Conſider.* *Angl. c. 7. qn. 2.*

XIV. The fourteenth and last foreign Example, that I produce to demonstrate, how greatly the *Church of England* has been Approv'd and Admir'd, for the Purity of its Doctrine and Government, shall be the Opinion of the most Learned Divines of the Reformed Churches abroad, during the sundry Years of K. *Charles the Second* his Forc'd *Extermination*; which most Renowned Prince, in his Royal Declaration concerning Ecclesiastical Affairs, was graciously pleas'd to express Himself in the following Words: ' We do think Ourselv the more Competent to Propose, and with God's Assistance, to Determine many Things now in Difference, from the Time We have spent, and the Experience We have had in most of the *Reformed Churches* abroad in *France*, and the *Low-Countries*, and in *Germany*, where We have had frequent Conferences with the most Learned Men, who have Unanimously Lamented the Great *Reproach* the *Protestant Religion* undergoes from the Distempers, and too Notorious Schisms in Matters of Religion in *England*: And as the most Learned amongst them have always with great Submission and Reverence, acknowledg'd, and magnify'd the Establish'd Government of the *Church of England*, and the great Countenance and Shelter the *Protestant Religion* receiv'd from it, before these Unhappy Times; so many of them have with great Ingenuity, and Sorrow confess'd, That they were too Easily Misled by Mis-Information and Prejudice, into some Dis-Esteem of it, as if it had too much Complied with the *Church of Rome*; whereas they now acknowledge it to be the best Fence God hath yet Raised against *Popery*, in the World; And We are Perswaded they do with great Zeal wish it Restor'd to its Old Dignity and Veneration.

*Declar. 25 Octob. 1660.*

Thus much may suffice to have spoken of *Strangers*, that have Rever'd and Magnify'd the Doctrine, Worship and Discipline, pertaining to the *Church of England* come now, Good Sir, to lay before you, how greatly our holy Mother has been Applauded and truly Justify'd by her own Learned and Judicious Sons, for the Excellency of her Doctrine, Government, Worship, and Discipline; And we will begin with Dr. *Stuart*. I. The

1. The first that shall be presented to your View, is the Reverend Dr. Rich. Stuart (Dean of St. Pauls, afterwards of Westminster, and Clerk of the Closet to the Royal Martyr) who thus expresseth himself.

' Our Church is not (as some pretend) I know not whether with more Hate, or Folly, grown over with Rust; not so, but (with the *Eagle*) she hath renew'd her Age; she's very Antient, but yet young in Beauty; And having worn out the Wrinkles of *Error* and *Corruption*, she's now again grown Primitive. A Church become so Famous for her Faith, that foreign Parts interpret her Communion, as a more special Favour, an Eastern *Patriarch*, and an *Asian* Bishop. His Sermon preach'd on St. Peter's Day at St. Paul's Cross, on 1 Cor. 10. 32. printed *Ann. 1656.*

2. The second Person that I am to mention to you, is Dr. Jeremy Taylor (Bishop of Down) who setting forth the Excellency of the Church of *England*, in Point of Faith, and Doctrine, writes thus:

' It is certain, it professeth the Belief of all that is written in the *Old and New Testament*; all that which in the *Three Creeds*, the *Apostolical*, the *Nicene*, and that of *Athanasius*, and whatsoever was Decreed in the *Four General Councils*, or in any other truly such, and whatsoever was Condemn'd in these, our Church hath legally declar'd it Heresy. And upon these Accounts above Four whole Ages of the Church went to Heaven, they Baptized all their *Catechumens* into this Faith; Their Hopes of Heaven was upon this and a good Life; their *Saints* and *Martyrs* lived, and died in this alone; They deny'd Communion to None that Profess'd this *Faith*, so faith the *Creed of Athanasius*; And unless a Company of Men have Power to alter the *Faith of God*, who soever live and die in this *Faith*, are Entirely *Catholick* and *Christian*; so that the Church of *England* hath the *Faith*, without Dispute that the Church had four or five hundred Years ago; and therefore there could be nothing wanting here to Saving *Faith*, if we live according to our Belief. His Letter written to a Gentlewoman newly Seduced to the Church of *Rome*. print. *Ann. 1657.*

3. The

3. The third Person is Mr. *Pelling*, that tells us, that it is Evident to any indifferent Eye, That the Great Rampion against the Church of *Rome*, is the Church of *England*, whose Doctrines are a certain Antidote against the poysorous Principles from Abroad, and whose Government and Discipline do tend of themselves to Order and Unity at Home. His Epist. Ded. before the Tract, Intituled, *The Good Old Way*.

4. The fourth is Dr: *Dove*, who in Commendation of our Church, delivers himself in these Words: 'We have a Church, whose Doctrine, Discipline, and Government, is Apostolical, and Primitive, defective in nothing so much, as the Obedience of her Members, unless it be the Exercise of her Discipline; The Hatred and Terror of the *Romish* Party, because they know wherein we bottom, having Prescription from the purest Ages, against all their Intolerable *Innovations* and *Corruptions*, maintaining Order and Decency, according to the first Pattern, and most Earnestly Contending for that *Faith*, which was once deliver'd to the *Saints*. His Sermon on *Tit. 3. 1.* preach'd before the Lord Mayor of *London*, on *Michaelmas-day, 1682.*

5. The fifth Person tender'd you, is Mr. *George Topham*, Rector of *Boston* in *Lincolnshire*, gives this Excellent Description of our Mother, *The Church of England*. 'We are made (*faith be*) Members of a Church as Pure for Doctrine and Discipline, as any, that either is, or has been these Fifteen hundred Years; a Church, which has no other Rule of *Faith*, and *Practice*, than the *Holy Scriptures*. A Church that receives for Canonical, neither more nor less than those Books, of whose Authority there was never any doubt. A Church that professes the same *Faith*, and no more than what all *Christians* have made the Badge and Symbol of theirs, namely, that which is briefly comprised in the Apostle's *Creed*, explain'd in those others, stiled the *Nicene*, and *Athanasian*. A Church, wherein are us'd the same *Sacraments* Christ left in his, and no other. A Church, the Administration of whose *Worship* and *Sacraments*, are in a Language understood by all those that are Concern'd in them,

‘them, as St. Paul commanded. 1 Cor. 14. And those per-  
‘form’d with such Rites, as are consonant to the Word of  
‘God, and Direction of the same Apostle, 1 Cor. 14. 40. In  
‘Decency and in Order. And lastly, we are Members of a  
‘Church, which above all other Constitutions in the Christian  
‘World, enforces the great Duty of Obedience and Sub-  
‘mission to Kings, and all that are put in Authority under  
‘them, and this not only for Wrath, but for Conscience  
‘sake. Serm. on Psal. 59. 3. p. 31, 32, preach’d 11 April 1679.

6. The sixth I am to offer, is Mr. John Reynolds, and he  
has drawn in this manner the true Lineaments of the Religion  
profess’d in the Church of England. ‘A Religion  
never sufficiently to be prais’d and commended for the  
Certainty of its Rule, which are those Books of Canonical  
Scripture, of whose Authority there was never any  
doubt in the Church: for the Compactedness of her Funda-  
mentals, determined, and summ’d up in the Apostle’s  
Creed, explain’d in those others, which are called the  
Nicene and Athanasian: for the Simplicity of her Sacra-  
ments, and all her Administrations manag’d in a Lan-  
guage, and performed with that Decent Plainness, as  
may be understood by all that are concern’d in them:  
for the Gravity and Soundness of her Ordination and  
Ministry: for the Peaceableness of her Tenets in Obe-  
dience to Magistrate: for her Conformity to the Apostolick and Primitive Pattern in all things, so far as the  
Looseness of this Age will bear: for undoubted Assur-  
ance of finding Salvation by its Rules and Precepts, if  
Resolved to continue in them, and do them. Sermon on  
Psal. 129. v. 1, 2. Preach’d at St. Peter’s, Exon, 5 Nov. 1678.

7. The seventh Person that I shall lay before you, is Dr. Stillingfleet (late B. of Worcester) he utters himself in the Expressions ensuing: ‘It is a vain thing ever to hope  
that the Protestant Religion can be preserv’d among us  
without Upholding the Church of England; for if that  
Bulwark be Demolished, our Adversaries will despise all  
the lesser Sconces and Pallisado’s; They will be but like  
Romulus his Walls, which they will easily leap over at  
pleasure. Serm. on Act. 24. 14. p. 50, 50, preach’d at  
Guild-hall Chappel, 21 Sept. 1673. And the same learned

Divine

Divine in another Sermon, does deliver himself in this wise: ' It hath not been either the Doctrine or Rules of our Church, which have ever given Advantage to the Enemies of it, But the Indiscretion of some in going beyond them, and the Inconstancy of others, in not holding to them. Such is the Purity of its Doctrine, such the Loyalty of its Principles, such the Wisdom, Order, and Piety of its Devotions, that none, who are true Friends to any of these, can be Enemies to it. Sermon on Phil. 3. 16. p. 45, 46, Intituled, *The Mischiefs of Separation*. Preach'd at Guild-hall Chappel, Ann. 1680.

8. The eighth Learned Professor of Divinity, is Dr. Sprat (now B. of Rochester) who has most Elegantly deliver'd himself in the Praise of our Church: ' We have (faith he) nothing in our Publick Profession, which the wisest Men, the most Pious Christians may not outwardly Practice; nothing in our Faith, which they ought not Inwardly to Believe. We know, and are well Assured, that the only Reason, why our Church is not more generally Embraced and Admir'd, is, because the Purity of its Doctrine, the Sobriety of its Devotion, the Moderation of its Discipline, the Largeness of its Charity, are not more Impartially understood. Our Church in its Spiritual Estate, as you are Christians, is most Conformable to the Rules of Christ, to the Apostolical Practice, and to the Primitive Institutions. In its Rational State, as you are Men, its Doctrines are very Agreeable to the Reason of Mankind; Its Precepts most becoming the purest and strictest Laws of Nature, Virtue, and Morality; In its Political State, as ye are Englishmen, It is the Interest of our Nation and Government. Sermon on Mark 10. 15. preach'd before the King at White-hall, 24 Dec. 1676.

9. The ninth person that must be produced in Defence of our English Church, shall be Dr. Tillotson (late Archbishop of Canterbury) who declaring that he had been, according to his Opportunities, not a negligent Observer of the Genius and Humour of the several Sects and Professions in Religion, speaks thus: ' I do (says he) in my Conscience believe the Church of England to be the best Constituted Church this Day in the World; And that

‘ that as to the main, the Doctrine, Government, and Wor-  
 ‘ ship of it, are excellently framed, to make Men soberly  
 ‘ Religious: securing Men on the one Hand from the wild  
 ‘ Freaks of *Enthusiasm*, and on the other, from the gross  
 ‘ Follies of Superstition. Sermon on 1 Cor. 3. 15. preach'd  
 in the Year 1673.

10. The tenth Learned Son of the Church of *England*,  
 that I tender you, is Dr. *Basire*, who in his Brief of the  
 the Life, Dignities, and Benefactions, &c. of Dr. *Cofin*,  
 Lord B. of *Durham*, writes thus in our Churches Praise:  
 ‘ Our Deceased Prelate was bless'd in the Place of his  
 ‘ Birth, but much more blessed for the State of his New  
 ‘ Birth in such a *Christian Church*, the most *Apostolical*,  
 ‘ and the Purest of all *Christian Churches*; *Expertus loquor*,  
 ‘ for in 15 Years Ecclesiastical Pilgrimage (during my  
 ‘ voluntary Banishment for my Religion and Loyalty) I  
 ‘ have Survey'd with an Impartial Eye of Observation,  
 ‘ most *Christian Churches*, both *Eastern* and *Western*, and I  
 ‘ dare Pronounce of the Church of *England*, what *David*  
 ‘ said of *Goliath's* Sword, *There is none like it*, both for  
 ‘ *Primitive Doctrine*, *Worship*, *Discipline*, and *Government*,  
 ‘ *Episcopal Hierarchy*, the most Moderate and Regular:  
 ‘ For it was a singular Providence of God to Inspire the  
 ‘ first Reformers of the Church of *England* with the Spirit  
 ‘ of *Wisdom*, to conjoyn the Zeal for *Verity*, with due

\* Baron. ad An. Christi  
 35, & ad An. Tib. Imp.  
 10, where he affirms that  
 Britain was converted by  
 Jof of Arimathea.

‘ Reverence to *Antiquity*: For by  
 ‘ Cardinal \* *Baronius* his own Con-  
 fession, the Church of *England* is  
 ‘ for *Christendom*, acknowledged  
 ‘ Antienter than *Rome* it self by nine  
 ‘ Years; And it is strange in Rea-

‘ son, and more strange in Nature, that the pretended  
 ‘ Mother should be younger than the Daughter, but that  
 ‘ anything which is Rational is rejected by such as only  
 ‘ rely upon a Magisterial Pretence of *Ipse dixit*, which  
 ‘ false Principle smells rank of wilful *Schism*, and also  
 ‘ wrongful in *Propria Causa*.

11. The eleventh Witness in Praise and Justification of  
 our Holy Church, is Dr. *William Lloyd* (formerly Dean  
 of *Bangor*, and now B. of *Worcester*) who doth express  
 himself

himself in this manner: ' If any Church which holds the same Doctrine, which retains the same Government, which partakes the same Sacraments, and the same Worship of God, as they did in the Apostle's time, be a true *Apostolical Church*: We are bound to bless God, who hath placed us where we are, who hath made us Members of such a Church, which hath all these Characters, so Intire, and so Visible in it. First, for *Doctrine*, we profess to believe the *Holy Scriptures*, which have Antiently been thought to contain the whole Doctrine of the *Apostles*, we acknowledge for *Canonical Scriptures*, neither less, nor more than all those Books, whose Authority is undoubted in the Church. We profess the same Faith, and no more, than all the *Christians* have profess'd in all Ages: namely, that which is briefly comprised in the *Apostle's Creed*, Explain'd in the *Creeds*, call'd, the *Nicene*, and that of *Athanasius*, and proved in every Article or Point, by the *Holy Scriptures*, taken in that Sense, which is both most Evident in the Words, and which hath been Approved by the Consent of the *Universal Church*. 2dly, For the Government of our *Church*, as to the *Constitution* of it, it is according to the *Scripture Rules*, and *Primitive Patterns*: And for the Exercise of it, it goes as far as the Looseness of the Age will bear. If this has weaken'd the Discipline of our *Church*, we know the same Looseness hath the same Effect elsewhere, even in those Churches of the *Roman Communion*. For the Persons who are Employed in the *Ministry*, They are such as wholly *attend on this very Thing*, in the *Apostles Words*; And for our *Church of England*, I may add, without Prejudice to any other, we can derive the Succession of our *Bishops* from the *Apostles*, as High as most Churches can, even of them in the *Roman Church*. 3dly, For our *Sacraments*, we use the same, and no other than those which *Christ* expressly left to his *Church*; I mean, which he both Instituted, and Commanded us to use, which can be said of no other, than only *Baptism*, and the *Lord's Supper*. Lastly, For our *Publick Worship*, we have cause to bless God, that hath given us such a *Liturgy*, in which, according to all the *Measures*

Measures we have of the *Apostles*, we can see nothing  
 but, what, as to the Substance, is theirs; And our  
 licentious Enemies can tell us of no other Ill they see in it  
 but only this, that the Words of it are ours. The  
 nistration of this Worship, and of these Sacraments,  
 in a Language understood by all those, that are concerned  
 in them. They can all say *Amen* to their Prayers. It  
 perform'd with such Rites, as are not against the Word  
 of God, but are Agreeable to it, being only for Order  
 and Decency. And we use them not as Necessary  
 themselves, but in Obedience to the Authority, which  
 every Church hath over its own Members. Sermon  
*Act. 2. 42. p. 63 to 66*, preach'd before the King, 24th  
*Novem. 1678.*

12. The twelfth that I shall offer, shall be the most  
 Learned, Reverend, and Pious Dr. *Hammond*, who has  
 from the pulpit in this sort deliver'd himself: ' If there  
 be any need to heighten it yet farther, Is there any  
 Prize more worthy than Masculine Valour, than that  
 venerable Sacred Name *Jerusalem*, The Mother of Us  
 that brought forth unto *Christ*, begot us to all  
 Hope of Bliss, and now, for no other Crime, but, that  
 is a struggling under the Pangs and Agonies of a bitter  
 Combat with the Ungratefullest Children under Heaven?  
 The Church of *England*, I mean, which, who  
 ever hath Learning and Temper enough to Understan  
 knows to be the brightest Image of *Primitive Purity*,  
 most perfect Conjunction of the most Antient, and  
 holy Faith, that for these twelve hundred Years any  
 ever had the Honour of Defending, or Suffering for  
 Sermon on *Act. 24, 25*, preach'd in *Lent at Oxon. An. 1678.*

To these 12 preceding Divines ( Learned Sons of  
 Church, I shall ( to Crown my Extracts) subjoin  
 Royal, and Judicious Sentiments of ( that most  
 renowned Prince, and Glorious Martyr ) King *Charles*  
 the First, concerning the *Doctrine, Government, and Disci  
 pline of the Church of England*; and to that purpose  
 I will lay before you his Majesty's Answer to the Petition  
 that accompany'd the *Declaration of the House of Com  
 mons*, presented to him at *Hampton-Court*, 1 Dec. 1678.

In which Answer of his are comprised (as to our purpose) in these very Words :

‘ We are very sorry to hear in such general Terms, ‘ Corruption in Religion objected, since We are Per- ‘ swaded in our Conscience, that no Church can be found ‘ upon the Earth, that Professeth the true Religion, with ‘ more Purity of Doctrine, than the *Church of England* ‘ doth, nor where the Government and Discipline are ‘ joynly more Beautiful, and free from Superstition, than ‘ as they are here Established by Law, which (by the ‘ Grace of God) We will with Constancy Maintain ‘ (while We live) in their Purity and Glory, not only ‘ against all Invasions of *Papery*, but also from the Irre- ‘ verence of those *Schismaticks* and *Separatists*, wherewith ‘ of late this Kingdom, and this City abound, to the ‘ Great Dishonour and Hazard of Church and State.

I must not here pass over with silence the Advice and Charge, that the same Glorious *Monarch* was pleas'd to give his Son the Prince of *Wales*, in a Letter written to him, touching the Church of *England*; I shall give it you in those very Words, which came from his own Incomparable Pen.

‘ If you never see my Face again, and God will have ‘ me Buried in such a Barbarous Imprisonment and Ob- ‘ scurity; I do Require and Intreat you, as your Father, ‘ and King, that you never suffer your Heart to receive ‘ the least Check against, or Dissaffection from the true ‘ Religion Established in the *Church of England*. I tell ‘ you, I have Try'd it, and after much Search, and Dis- ‘ putes, have concluded it, to be the Best in the World; ‘ not only in the *Community*, as *Christian*, but also in the ‘ *Special Notion*, as Reformed, keeping the *Middle Way*, ‘ between the Pomp of *Superstitions Tyrany*, and the Mean- ‘ ness of *Fantastick Anarchy*.

Thus, Dear Friend, having presented to your View the Names of the Learned Men (both Domestick and Foreign) and how much they have express'd themselves in their Applause, Admiration, and Reverence of the *Church of England*, for the Excellency of her Doctrine, Government, Worship, and Discipline; I shall now put a

Period

Enclosed in this my former Editions Epistle, with this Information, that the same is already in Possession of a person of Apprehension, in such like Matters as are within the compass of this Collection of mine; yet I am perswaded, it will not be Unwelcome, because they may be profitable to some others, whose Benefit your *Charity* cherishes as your own. Howsoever, if any Advantage redound from it to the Advancement of others Knowledge, I shall not repent the Employment of the Time that I have bestowed upon it here in the *Country*; but in case it should happen, that I fail in the Accomplishment of my Aim in this Work, yet would it be Satisfactory to me, that you alone vouchsafe to accept the same, as well for an Argument of the Love, Reverence, and Service I owe to our *Holy Mother, The Church of England*, as for a present Testimony, that I am,

*Sir,*

*Your Affectionate Friend*

*And Humble Servant,*



**Gaius Seius.**

*Arch-Bishop L A U D.*

**T**HE Walls of the State cannot be broken, but the *Church* suffers with it; Nor the Walls and Fences of the *Church* Trampled upon, but the State must be corrupted by it. His Sermon preached before the King, 19th of *Jane*, at *Wansted*, Ann. 1621.

**F I N - I S.**

